MR. NYLAND--- So... our last meeting, ~~in~~ Santa Fe. It's again devoted to the group, although we ~~will~~ make an exception, maybe, for someone who was very anxious the first night. (loud noise) What's that?

--- It's the heater expanding and contracting. (And I said next day. And then we made a little rule. Is he here? Yes Jim That is right.

MR. NYLAND--- Oh, it just wants to tell you ~~you're~~ it is still there. And ~~so~~, maybe we can talk... Let's talk about ~~WORK~~ Work, or maybe the task. You remember? I never enquire about you or whenever I talk about task if you have done it. I think we do that with little children. They have to report. But when (~~there~~) we are grown up, we have a conscience. And then in accordance to that conscience, you talk with your God and no further questions asked. If you believe in certain things that are useful, ~~you~~ to you, most likely you will do it. If you don't believe in it, of course you won't do it. If you have no ~~need~~ belief in a doctor, you won't take medicine. So it's quite right. It's always the same way. Many times you don't know for yourself what is right. Then you ask advice. Sometimes you don't take the advice. One doctor tells you not to smoke; you go to another and he tells you it's alright. Fine. What is it for oneself is really your conscience; and how to develope that is always a very difficult problem. But we don't talk about conscience now, we talk about ~~WORK~~ work. Are there any questions?

Jeff Hurd--- Mr. Nyland.

MR. NYLAND--- Yes.

Jeff --- Some times when I make a ~~WORK~~ work attempt...

MR Nyland --- Who is it?

Jeff --- It's Jeff.

MR. NYLAND --- Yes, Jeff.

Jeff --- Sometimes when I make a ~~WORK~~ work attempt, right before the attempt, after I've decieded to make the attempt, I'll try to clear my thoughts away, try to be as empty in my thoughts as I can... It's kind of a mechanical thing to me.

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~~mechanical things~~, to just shut out thoughts.

MR. NYLAND--- Can you?

Jeff Hurd--- It seems ~~that~~ I can.

MR. NYLAND --- You mean no thoughts? What happens to the thought, to have no thought?

Jeff --- What happens to ~~what~~? the thought?

MR NYLAND --- To have no thought. Supposing I say I don't want to think. I think about not thinking. So there is a thought You'll never get ~~away~~ from ~~the~~ thought. the. You can reduce them, ~~so~~ that they don't have that much influence. That of course, is possible.

Jeff ---Is that good to reduce them before an attempt?

MR. NYLAND --- That's right; it's good. For the simple reason that if you don't send too much energy to ordinary thoughts, there is a little bit left. Energy, ~~that~~ and there may be a chance that you can use it. Okay... go ahead. You reduce your thoughts, let's say, okay?

Jeff --- I just wanted to make sure if that was good or not.

MR. NYLAND --- Oh, that is alright. It's obvious isn't it? I have a certain amount of ~~W~~ish for ~~WORKING~~ Working. ~~I~~t has to come out of a general fund of energy. Energy exists because I am alive, and because I am in a healthy condition or in a good ~~psychological~~ psychological condition. ~~That~~ Health. means that there is energy available for the usage and maintenance of what I am. So if there is a quaintity of that kind, and I feel very healthy ~~and~~ or very ~~alright~~ alive, maybe there is a little bit more energy then before, but in any event, a certain quantity has to be used for the maintenance of myself. Because I have a body, and I have to sit up; I have to take care of my stomach, and so forth; so there is that ~~kind of~~ energy that we call maintenance. That kind of energy, if I am on a road, and I am going to serve myself with the energy ~~that~~ I have available, ~~it~~ It is like I have a road ~~from~~ on which I carry my ~~own~~ energy with me and I come to a "V",

and I can make the choice: I can go one road or I can go the other. One road, I would say, leads to the maintenance of my unconscious existence. The other road can have energy on it, meaning by that, that if I want to walk it, I become interested in the formation of something that is conscious or even the creation of an 'I'. How much goes one road, how much goes on the other, depends on my wish for dividing it. The less will go for the maintenance, the more there is available for the other road. So it is obvious. Choose conditions in which you live, which do not effect you too much. That there is not energy that has to go in the reaction to the outside world. Sometimes, one tries to Work with closed eyes. But Work always has to be related to your ordinary life, because it recieves energy from that. So you cannot eliminate it, and you cannot expect to get energy from God right away. Alright?

Peggy Pier--- Mr. Nyland.

MR. NYLAND--- Yea.

Peggy: It's Peggy.

MR. NYLAND: Who?

Peggy.

MR NYLAND: yea!

Peggy: ---Peggy Pier. In the few times that I have felt that I've had successful Work attempts, I find that I react emotionally to the experience, and it is very difficult to sustain it , and make it last.

MR. NYLAND--- Why do you react emotionally? Do you like it so much?

Peggy --- There is a tremendous exuberance and a feeling of lightness and yes,

MR. NYLAND --- Where do you think that energy comes from?

Peggy --- It comes from having made a good attempt.

MR. NYLAND --- Yes, but where does it originate?

Peggy --- In a Wish.

MR NYLAND: --- I doubt it. I think it is an ordinary energy, from an unconscious state of perhaps even well-being, or knowing that you have made an attempt, which you agree with.

Peggy. --- Then how does one stop reacting?

MR. NYLAND--- You don't ~~WORK~~ Work that way then. You ~~WORK~~ Work only when there is no particular emotional energy involved. You ~~WORK~~ Work because you want to ~~WORK~~ Work, and not because you want the joy of ~~WORKING~~ working. So if you disconnect that which is enjoyable, although it ~~might~~ may be something that you feel you ~~really~~ ought to do, and you feel satisfied in doing it, it does not require very much emotional energy. If it continues to do that while you are ~~WORKING~~ Working, ~~WORK~~ Work at different times. Try to ~~WORK~~ Work early in the morning, or at times when you're really not much engaged in anything in particular. As I said yesterday, ~~WORK~~ Work now; ~~WORK~~ Work when while you ~~are~~ getting into the car; ~~WORK~~ Work when you come home; ~~WORK~~ Work when you undress and take off your clothes; ~~WORK~~ Work when you're going to bed; ~~WORK~~ Work when you go to the bathroom; ~~WORK~~ Work when you put on your clothes, ~~WORK~~ Work when you make a little coffee; ~~WORK~~ Work when you can sit down ~~for~~ to breakfast; ~~WORK~~ Work when you clean your room; ~~WORK~~ Work when you make your bed. Those are very simple operations, ~~that~~ They don't require very much on my part, not much energy, even. And I don't have to like it or dislike it particularly; it's ordinary affair. Start with that. There is no emotional energy involved in it. It comes from your ordinary state; unconscious~~ness~~, it's no use. You can be exhilarated; OK, we'll grant you that, but that's all. All you have to do is say: "Thank God, I can ~~WORK~~ Work." Can you make it simpler?

Peggy --- Yes.

Phil Brenman--- Mr. Nyland.

MR. NYLAND--- Yes.

MR. NYLAND: YES PHIL;

Phil --- Phil. Yesterday you gave me the task about saying the prayer: "Lord Jesus Christ, have mercy upon me."

MR NYLAND--- Yes.

Phil --- Today, this evening, I took the task and I made... it seemed clear to me, in some respects, when I went out, I'd watch... I would ~~WORK~~ Work on myself and I would mouth the words slowly and there seemed to be a difference that existed between other times when I'd been ~~say~~ working and when I'd been saying

~~ing~~ the prayer. And this time, there seemed to be, I think as you said, 'an expression of my inner life manifested through my outer life.' Whereas before, it ~~just~~ seemed like ~~as if~~ it was my ordinary mind that was saying it.

MR. NYLAND--- Did you say it slowly?

Phil Brenman--- Yes.

MR NYLAND:--- Good.

Phil: --- I can't say that something was present.

MR NYLAND --No, you don't have to say that. That what is present can go into your voice. You live your ordinary life with whatever energy is available; in that you have thoughts and feelings about ~~work~~ work. ~~At that~~ That at times you consider the different possibility of something else developing, then just maintaing your unconscious state. You become interested in the possibility of the developement of your inner life. So now I use a prayer to bring it back to me as I am serious, and I would like to ask God or Jesus Christ for help, because I wish to go in a certain spiritual direction, and they ~~are~~ naturally are associated with ~~the~~ ideas of this spiritual ~~growth~~. So now I ask: 'to have mercy on me.' I want to make sure that they understand that I am serious. And so I put in my words a little part of that ~~what~~ WHAT I have, which for me is serious, ~~it~~ which is my inner life. And I put it in my voice, in order to convey that hoping that God or Jesus Christ will hear it. That is how I ~~work~~ Work, so my inner life is already present, ~~to me~~.

The relationship that I establish as a result of a prayer, is that then, ~~that~~ I hope that it will be heard and perhaps even ~~a~~knowledged. And that then if it is that way, that I will recieve, from above, confirmation of my wish. That's all I can do at that time, I don't think about an 'I', because I am talking direct ~~with~~ to Jesus Christ. And He will say, "I'M still the mediator to God," So that's the reason I don't ask God, but I ask Jesus Christ as mediator, because I would like to reach God in

some way or another, or I would like Him to take notice of me. An 'I' when I create it, is a mediator. It is a representation of God on earth, and although I call it 'I', and for a definate reason, because it belongs to me, it is very much as if a mediator like Jesus Christ comes into a person like an 'I', which I believe perhaps might be the kind of a form in which it could come, to tell me what is needed for my developement. So don't think about ~~work~~ Work in the sense of creation of 'I'. The proximity to some extent of Jesus Christ ~~involved~~ and God can help you. But also, your inner life becomes more and more present to you, and the quaility of your inner life is in the direction of more purity and a wish to have something present to you of a higher nature. Alright?

Phil Brenman--- Thank you.

MR. NYLAND--- ~~(inaudible...)~~ you see in Movements, you don't know about movements do you? We have a certain movement which we call, "Lord have mercy." It is a very simple one, in which the right arm, the left arm, the ~~right~~ left leg, and the ~~left~~ right leg are used in certain positions. And each time, one of the extremities is used. We say: "Lord have mercy." The first movement is the extending of the arm, I turn it, and I turn it back, and I put it back. I say: "Lord have mercy." That you take as your exercise, ~~four times;~~ 4 times; It is like a prayer, and it is based on the movements of Gurdjieff. Alright?

Phil: ---Thank you.

MR. NYLAND ---Good Phil.

Jim Spenglemann--- After you talked the other day....

MR. NYLAND--- Who is it?

Jim: --- Jim.

MR NYLAND:--- Yes..

Jim. --- After you talked the other day, I was working on the drive, and I sort of tried to Work ~~WORK~~ on considering other people, which was something that seemed to come through to me. I felt pretty strongly and I found

that it wasn't such an easy thing to do.

MR. NYLAND--- But why would you want to do that? (silence) I think as far as Gurdjieff is concerned, we start with ~~WORKING~~ Working on oneself. If you do that, there might be a chance that you'll recieve something or that something in you either is born or rearranged and, become, a higher form of life. Then, if that exists and you think that it could be of help to someone else, you could start considering other people. Really—not before. At least not when we want to talk ala-Gurdjieff. If you want to talk unconsciously, its quite logical, you consider other people, and there is not very much of a difficulty there. If I see a little child, and I have a piece of candy, I give it, if I think it is good for the child. If I know someone who is my friend or even an aquaintance, and there is book that I have enjoyed, maybe ~~I will~~ I'll buy it for him, and give ~~it~~ him. Constantly, relations in ordinary life, that I ~~find~~ can feed, that I hope could continue to exist, in which I want to give something of myself to the other, for the benifit of the other. But you see, we aren't talking about that. We're talking about ~~WORK~~ Work. And ~~WORK~~ Work has to do with ~~WORK-ON-ONESELF~~ Work on oneself; not on others. Do you understand ~~now~~ that?

Jim Spenglemann--- Yes I do.

MR. NYLAND:- I said, I think the other day, ~~one~~: alertness is regarding the outside world; awareness is regarding myself. I can look at the outside world; I can have pity or like them or have no particular interest, but it is something that goes from ~~the~~ me out, to outside people. ~~That~~ Then I say, instead of sending it to them, I now send it to myself. This process of making aliveness or alertness, or that kind of interest, of use to myself; I feel that it has to be changed into a certain quaility which I call awareness. And then it becomes self-observation. Alright?

Jim: --- Its alright in my mind.

MR. NYLAND --- Don't worry, god. You can say it even with your feelings. If nec-

cessary, you can shake hands on it. Don't wait too long to keep things in your mind, put them immediately to use.

Jim Spenglemann --- How?

MR. NYLAND --- So said, so done. Many people think much too long. There are too many committees bringing out a report, which require another committee to act on, which again brings around anther report, so that a third committee cay says which is right, the first one or the second. They cannot come to a conclusion, and then they have a forth committee to look at all three committees to come out with a separate report, saying that they have to start all over again. That's what happened. If I am awake, I'm ready to go. If I want to be awake, I get ready to go, and I wake up. Now... questions about ~~WORK~~ Work.

Adelle Winburn --- Mr. Nyland.

MR. NYLAND --- Yes.

Adelle: --- (inaudible) Adelle - I think I did just that ~~can't that~~ with my question just now.

MR. NYLAND --- You have to talk a little louder; we have poor little mikes.

Adelle: --- I want to ask about my ~~WORK~~ Work attempts and the creation of 'I'. I think often when I ~~WORK~~ Work for me, it's more of a descriptive account than a true observation with something present to me,

MR NYLAND --- Now wait a minute, because a true observation, can result in a descriptive account. But not more than just the fact of existing, which is partly a description. It is not a way how a thing is, but it is definately the fact that something exists. So don't separate them too much. If you go too far into a description, then of course it is really not an observation, not in our sense of the term.

Adelle --- I feel, like, I am not sure of the difference.

MR NYLAND --- Oh... If I say, 'Hello', I see you, but I don't say Adelle. I just see you, and I see you perhaps as a human being. But when I say 'Hello, Adelle', it is different; then I describe you. You see the difference? If I walk, I can say, 'I walk, this body is walking;' It's okay. It can be

an observation ~~and~~ when there is an 'I'. But when I say: 'Look, how beautifully I walk,' I am in ordinary life. You see the difference, it is ~~too~~ so difficult.

Adelle Winburn-- I do see that difference. It seems like I feel I should do something special to create an 'I'.

MR. NYLAND-- That is right. To create an 'I' is something very special, because you don't know how to ~~do it~~ create it in the first place, and when you do it, it's quite unnatural. So of course it is a very special kind of an effort. It is not that easy although one can learn in what direction one has to try. I think the other day I said: 'Sit down, close your eyes in the chair, and simply try to become aware of yourself without using your ordinary eyes.' It is as if something is taking place within you, so that you know that you ~~still~~ exist, but you don't use any of the sense organs for it.' Then I said: 'If it is difficult that way, maybe because you remembered that you were sitting, and that influences the fact that you know you are sitting, ~~and then~~ then maybe you make a movement. You move your arm or your leg, simply for the sake that there is life; it is your body and something in you can become aware of that.' And then I said ~~that~~ that even that might cause trouble, because you are familiar with a tenseness of your muscles, when you move something, you simply use your body in a terrible, uncomfortable, obnoxious almost condition, twisting it around in all kinds of knots, about which you don't ~~know~~ know anything, but you don't look and still your ~~not aware~~ know you're there.

You must know those experiences, sometimes you stand upon the door, you open the door and there is a realization of standing in front of the door. Alright? That is the simplicity of that kind observation. Now, that presupposes an 'I'. That is difficult to make, because I have the thought and I wish it, and there is energy. At such a time, I make an 'I', but I cannot make it in reality, because I don't have, subjectivity

can be converted into objectivity. So I have to be satisfied for a little while, a very short time however, ~~of~~ that ~~which~~ is 'I' is in my imagination of something existing, which I call 'I'. Then immediately, when this 'I' is in my imagination existing, it starts to function, when I ask it: 'Please observe me!' When this 'I', to please me, is observing my body, the 'I' recieves information from body, which is a form of energy and is quite definately a reality in the sense of my ordinary material world. When such energy reaches 'I', I call it always, 'It bombards the 'I' which is real', and as a result, the imaginary state of 'I' changes ~~over~~ into the reality of 'I' existing. Can you follow that?

Adelle Winburn- Yes.

MR. NYLAND- Okay, then there is no ~~difficulty~~. You simply say: 'I Wish to create an 'I'' and immediately I start with this observation process, and I leave the theory alone because I know dammed well as soon as it starts, it is observing me and I definately recieve information of a certain kind of the knowledge of my existence. That is what I ~~Wish~~, I want to know that I exist; that there is life in me and that there is a form, and this life is now expressed ~~within~~ the form. I now wish to be ~~Aware~~ of that fact. I would like to continue with that 'I' to constantly or more continuosly performing. But the difficulty is, it is small, it doesn't exist very long; it has really nothing as yet to base its own existence on because it hasn't recieved enough information about me.

So it disappears, because I cannot maintain my wish, and many times my ordinary thoughts ~~and~~ feelings come in and push it out. Then I make the attempt again. Again I create my 'I'; that is, I wish an 'I' to be there and I say, 'Be aware of me, obseve me.' Again the process starts, again there is a certain amount of knowledge that I receive that I exist, and again I may have the difficulty that after half-a-second or one second, it disappears again. And I make attempts like that many times, so that

I become familiar with that process, and then in trying to make this 'I' a little bit more continously existing, I will also aquire more information about myself.

This is the beginning and it is a very small beginning, and it has really apparently very little to do with a state of consciousness and conscientiousness, and my will, and harmonious man, and a person like Gurdjieff who indicated what I ought to become. All that has very little to do with it. But after all, when you start to write an essay, you start with a little pencil and a piece of paper. So gradually it will grow, and the observation of the 'I' will be extended to different states of my being as a body behaving. Alright.

Adelle Winburn: Is it because for me it is just such a small beginning that it just doesn't seem that it is getting me anywhere in developing inner life?

MR. NYLAND: It gets somewhere as soon as it gives you information about you which is sometimes quite interesting. Because at times, you will make observations in this sense about a form of behavior with which you are not very much familiar. That would be helpful, but in general it is a question, can you see yourself as you are and accept yourself the way you are or whatever you are in this acceptance, and can you do it at the time when it happens. And those are the three requirements that you have to work with. So you keep on trying to develop that method and to purify it, or to correct it and make it more as it were real and useful. And then when it is right as an instrument that you now can use, then you go to town and collect more and more data about yourself. Your beginning is small, but you have to have an aim of what you want to achieve. If you climb a mountain you just take one step after the other. You hope you will get to the top, but maybe it is a long time. Then you can imagine what kind of panorama you can have. Yes, it is wonderful when you're on the mountain. Alright?

Adele Winburn---Seems like it is.

MR. NYLAND---Yes. But it is wonderful when you are on the mountain. ~~It is beautiful. And~~ Then you can imagine what kind of panorama ~~that~~ you can ~~will~~ have. Alright. Good.

Julie Harris---Mr. Nyland, this question is about impartiality and I had an example today which ~~has~~ led me to a question of impartiality that I am not sure that I have ever really answered. When I got up this morning there was a period of time when things were very rushed, and I became very annoyed and I could hear it in my voice. I could feel it in my body, I was very alert to the situation and how I was reacting to it. I was not making work efforts, but I was very alert as I said, I don't know.

MR. NYLAND---Agitated.

Julie Harris---Yes, I was agitated and I was annoyed and I could see all of this coming out; I could hear it; and I could feel it in my body.

MR. NYLAND---You were alive.

Julie Harris---And then later in the morning as I was washing some cups, I remembered Work and I had only a small chance. I was interrupted, but I made an effort, a Work effort, and as I thought about it later, the registration that I made, I wasn't sure if it was any different than what had happened in the morning earlier. In fact, as I was washing cups, it should have been more impartial.

MR. NYLAND---Are you sure that in the morning earlier you were impartial?

Julie Harris---No, I was not.

MR. NYLAND---So you see when you washed the cups, there's a chance that you could be impartial.

Julie Harris---That's right.

MR. NYLAND--If you didn't do that, you have to introduce impartiality. You have to introduce simultaneity. Observation itself does not come on a golden platter. It all the time has to be made. Because it is created in an atmosphere which as its naturalness is against anything supernatural. So the question of Work is always the introduction of something that belongs to a different kind of a world, which sometimes we call consciousness and conscientiousness, Sometimes perhaps spiritual, but it is definitely different from my ordinary existence. Even if you imagine that certain things take place, in an 'I', if this 'I' happens to be in your head, as many times we say above the temples. It is surrounded by a great deal of ordinary mental matter, all subjectively functioning. And such subjectivity is not immediately a friend of anything objective; particularly when the objective section, that little department, looks as if it is going to usurp the powers of the beings of the subconscious department. Of course they're not friendly to a neighbor they cannot trust. It is the same when you try for yourself to have something present of a different nature about which you don't know very much, but which could be if it were looking at you quite impartial about what you are. At the same time, if you would try that, and you would know that there was somebody looking, you would be affected by it. Therefore, it would be extremely difficult to become impartial. So wherever that particular 'I' happens to be, or whatever this higher form of existence, present to you, the main thing is really that that which is in you becomes impartial to that which is with you, or becomes partly part of you. And, regarding a cup, beside from the fact that you know it is a cup, it is a certain object which you are washing. And all you do is to keep on washing and really have no interest in

yourself ~~or~~ how you wash, only the fact that there is a ~~motion,~~ movement in the cup, which handled, (is being)(~~registered~~). When that is impartial, it's quite different from ~~normal~~ the morning. Because in the morning I asked, "Are you agitated?", you quite definitely were involved, and ~~maybe~~ made descriptions you didn't like this and that and so forth. So you had without any question ~~there was~~ a great deal of feeling. So in the morning, although in the morning the thought may have been there about Work, ~~but~~ there was no Work. In the afternoon, you had the chance.

Try it much simpler, Julie. Come back to the ordinary affairs of ordinary life, and imagine many times, ... I wouldn't say that God ~~is~~ there, but that there is something there of a higher nature which has a definite desire to guide you. Don't call it 'I'. ~~Call~~ Under ~~it~~ the influence of that ~~which~~ what could exist, and which is benevolent to you, You ~~can~~ can relax. You simply say, "I leave it in the hands of that ~~which~~ what is with me." You can call it ~~the~~ a little Archangel ~~Gabriel~~ if you like, or some kind of a good genie, or some kind of aspirit ~~that~~ which is benevolent ~~to~~ towards you. It doesn't matter what it is ~~or~~ and what you call it. It is mostly the experience you have, almost saying 'as if' something is there. But then in accordance with that presence, you are satisfied that you are being taken care of. ~~If~~ It is a question of your belief, ~~of~~ in such an entity existing outside of you, but it is not so difficult to imagine. And the rest and the quietness that can come because you are protected will help you a great deal to put yourself in balance. After that, you can question yourself regarding that what is, I call it, of a higher nature. That kind of an entity is your friend, and it is there to help you and to tell you at times what you can ~~do~~, or cannot do, or should or should not do. You listen to that. This kind of a voice that ~~can~~ then appears is first as if from outside, as if something is there,

a guide, I call it a spirit or an entity of some benevolent creature. It is talking, but the resonance is within yourself, and it is as if that voice as tonality is recieved within your conscience and it starts to vibrate, and with great deal of difficulty trys to keep that which is the tone and reproducing it in the reaction as a voice in your conscience. When you ~~are very~~ he quiet, you will experience it. And that will give you for yourself an assurance of the beginning of what I call self-reliance. Try to Work that way.

Julie Harris--Thank you.

MR. NYLAND--Don't be disturbed. It doesn't make any difference. Your existence remains. I have a perfect right to populate my atmosphere with anything I wish, particularly when I believe that they can be helpful to me, and do ascribe to them just kindness for me. When the little child goes to sleep, ~~you should~~ and you sing the song of the angels:

Two at the ears
And two at the feet
And two for the arms
And one for the head
And one for the nose

That imagine than for a little child is so safe he's taken care of, and there is now reason to close the eyes and no further questions asked. Many times after a state regarding Work, is extremely helpful. It calms one's ordinary nature, ~~when~~ and one ~~is~~ really is willing to yeild to the possibilities of a further development.

Dorothy --Mr. Nyland.

MR. NYLAND--Yes.

Dorothy --I'm Dorothy. When I have had that feeling of what I've called 'the presence', I have wondered, is this the same as creation of 'I', or is it something different?

MR. NYLAND--What kind of thing did you have?

Dorothy--The presence?

MR. NYLAND---Yes.

Dorothy---Something that is higher, very benevolent, very kind of a loving kindness, just the feeling of extreme benevolence. And I have wondered, is this part of the creation of 'I', or is this something separate and apart?

MR. NYLAND---No, it is part of the creation of 'I', because you are at liberty to endow this 'I' with anything you like. It is, in the beginning, imaginary. And you can give it a high degree of intelligence, and you assume that ~~that~~ then that intelligence can function, in observation. You can also give it a very well-developed degree of benevolence. ~~Now,~~ There are two facets mostly of an 'I', an intellectual and an emotional one. There is a third one, which also belongs to it, which has to do with the acceptance of the well-being of the physical body. But the two that are most important to us, and it depends a great deal on what we are ourselves in wanting to create or acknowledge the existence of one facet of 'I' or the other, depends on our own time. If I'm a little intellectually inclined, I will choose, of course, the presence of 'I' in the form of an 'I', ABC, etc., etc. But when I am emotionally inclined, ~~when~~ and I live by my feeling and I can understand my feeling and I don't want to put it into words, then of course I will choose the benevolence, because it becomes really much more agreeable to me; because I understand what it is, that something is kind to me. In the presence of the kindness, you might say, I start to purr, and I love it. Also, it means I'm taken care of. But don't forget, as far as Work is concerned, it is only the beginning. Because there are certain demands that are made upon me, when that which is of a higher nature is confronting my existence. And in the presence of that which is higher, I have to measure up ~~with~~ to that kind of a level. Otherwise, the presence will not stay with me.

And so when I put myself under the tutelage of that which is of a higher quality, I'm expected to try to become or to see what is needed for myself, how to behave in the presence of that what is of this higher quality. If I want a job and I go and see someone, of course I put my best foot forward, because the man I'm going to see is the head of the company, and I'm going to be just a clerk. If I want to go to heaven I dress up before I meet God, because I will say, "Surely, I put my best foot forward, because after all, I want him to have a good opinion of me." And so when I have something ~~of~~ that is of a higher nature, with a different kind of quality and there is a need, a very definite desire, to grow up, or to yield towards something, ~~that~~ could have an influence on me, naturally, everything in me will take on a responsibility in relation to that which is of that higher quality. So you see, it is not only the benevolence. It is very definitely that the benevolence puts me in a good state. I still have Work to do, because God will not help me unless I come to the bridge. You see, the development is dependent on a little period of preparation, then there is a difficult period of over-bridging, and going from an unconscious state to a conscious one. And at the other side of the bridge, is the development of a conscious area. Now I can expect God to come to the beginning of that bridge, ~~into the unconscious condition~~ in the conscious state. And then, looking across the bridge, and there I ~~am~~ an at the other end of the bridge. But I'm not always there, because that ~~which~~ what is leading up to the beginning of the bridge is a little path, which is called Do-Re-Mi. And I have to walk on that DO-RE-MI until I finally come to Mi. When I'm at Mi, and I wish to go to SOL-LA-SI, I have to have within me a desire and also be prepared. And I have to make ~~even~~ a little

bit of an attempt ever to get on to the bridge, and I hope that God will See me. That attempt that one wants to make, that is the necessity of preparation, in order to meet that benevolent Spirit which is going to help you. TURN TAPE Do you see that little picture of the bridge? Can you visualize it? It is sometimes helpful, you know, to have that as a little indication. Don't stop at the benevolence only. If you do, you fall asleep. What I mentioned to Julie has to do with a rearranging of certain old impressions. And for that it is necessary to be relaxed. Then when that exists, other things come to the foreground which you will remember. The reason I mention this to you is I'm afraid you forget that God is not only benevolent, and neither is an 'I'. An 'I' has those two facets, at least, and one may be benevolent; the other is extremely strict. It is not always easy to think of God as both love, love-having-for-me, and also be very definite about the law. Alright.

Wayne Powell--, Mr. Nyland, this is Wayne Powell from Tuscon. What is exactly is necessary for preparation to an attempt, because many times, I find that I don't have the time to do like a draining exercise, or something like that. You couldn't really do that if you have a wish on the spur of the moment.

MR NYLAND--The wish for wanting to Work depends on the state in which you are, giving an allowance for that which you call a motivation for that wish. If I am very much interested and have a motivation, that is, I will want to Work; sometimes one says at all costs. It doesn't require very much, that when the opportunity is given for me to get started. If there is less of that kind of a wish, then of course I have a consideration and I feel sometimes that it is very nice to have a postponement, and saying I cannot Work until I have drained, or I ought to relax a little, or I wait until the next rainstorm is over before I start and so forth. All the different excuses which there

are when I say 'I want to Work', and let's assume I create an 'I', and not have the 'I' start, I think it's all nonsense. Either I wish to Work and I start and I Work. Now, when I Work and make an attempt of some kind, I find out ~~what~~ how I am. If it is not much of a result, or if it is too difficult, I say, 'It is not the right time.', Everything of my unconsciousness is busy, and I telephone and I cannot get ~~ready~~ at it, because everytime it is busy. So, I try the next moment and the next moment, and I keep on dialing, and finally it clicks, and the bell rings. I say, 'This is my time, now I Work.', You understand that?

Wayne: I, a ...

Mr. NYLAND---There's no maybe about it, and there's no difficulty about it. It is so simple. I am hungry for my inner life to develop. I hear it sometimes crying, and I say, 'What can I do to feed it?' Then, I'm not going to look it up in the dictionary, of what is meant by food, or my inner life, or all the rest. Don't even look up God. I say, 'Here I am and I know it.' Here you are, take this, maybe that food can help you, in the form of an 'I' observing, or in the form of presence being there and helping you or affecting you. Don't talk about such things. Either I Work or I don't. And if I don't, then I don't. Maybe later I will. But don't tell me that you want to Work and you cannot. When it is obvious you cannot, there is not enough wish, you have to wait until the conditions are a little bit more conducive. So create them if you can. If you cannot you have to wait, until they come. Talk to yourself; you simply say 'I want to Work,' and there is an answer within you, 'Do you, do you really?' You say 'Yes! I definitely want ~~work~~ to do Work.' And then inside, it says, 'Okay, go right ahead.' That's the situation

with preparation for Work; no fuss, no feathers, no special things. I live with it, at times when I think about it, and I feel it and I do it, ~~and~~ I don't consider it any further. But if I cannot do it or rather ~~it has~~ there is no particular thought, I say, 'Maybe it was the wrong time,' I'll try again.' And try it ten thousand times during the day, if you ~~are~~ are really interested in Working. Alright? You can Work in Phoenix also, you know....Oh, you are in Tucson, aren't you? It would be nicer in Phoenix, wouldn't it? Can you imagine a Phoenix going up above the city, and you sitting on top of the bird? How beautiful it would be? But, the Phoenix has to arise out of the ashes of burning of your unconsciousness. Wayne. Thank you MR NYLAND.

Jim--I find that after I have made that kind of attempt, that I begin to get caught in the fact that it's been there. How do I bring myself back. to.now.

MR. NYLAND--Jim, you mean Working? Were you saying something about Work? Did you say something?

Jim--Yes.

MR. NYLAND--What did you say?

Jim--The other day I was Working, shoveling, I was watching my hands and my arms and my legs shoveling the dirt. Then my mind was thinking about the fact that I had been shoveling the dirt. Then I would find myself doing it again, and decided to watch it again, and watching. How do I make those periods shorter?

MR. NYLAND--What was watching? The other day we talked about, I don't know, In general, I said, "What is Work?" The creation of 'I'. I'm interested in 'I'. It, my body, is just the object. So the emphasis is when you say 'work', and you shovel in the ditch, and so forth, it is work with a small capital. It's not Work.

'Where is Work?' I ask. The question is, where is my 'I' to observe me? So you have to learn what is meant by awareness. Don't keep on shoveling snow or dirt ~~(inaudible)~~ It's just ordinary existence.

Jim--Well, wait a second, I have a certain feeling. . . .

MR. NYLAND--It is not a feeling. ~~It is an~~ awareness. It is not a feeling; it is not a thought. An awareness is a very special something that can take place in your brain in which the mental activity is not like a thought. I've said enough about trying to explain what is Work. Now, if you have listened to it, you can start Working. At least you can try. Many things that you have been exposed to, I believe, have not helped you very much. You mentioned the Chicago group, didn't you?

Jim--Yes.

MR. NYLAND--Yeah, I'm afraid it was not very much Gurdjieffian. But read All and Everything; that's the fundamental book. If you're really interested in Gurdjieff, start, go start with that Bible. Find out what you can find out ~~about~~ out of it, then maybe you'll have some intelligent questions and not about your ordinary life. Gurdjieff talks about extraordinary efforts. In life with has to do with the vertical line instead of the horizontal plane. Life ~~with~~ that has to do with Beelzebub being on Mars and coming down to earth and hoping that those who are effected by the presence of Beelzebub will start to understand what has to be done with them, and for themselves and by themselves. How much have you read of Beelzebub?

Jim--I've been reading it a little bit at a time, some two hundred odd pages.

MR. NYLAND--It won't do. It won't do. A book like that cannot be read sporadically. If one is interested in Gurdjieff, as you can believe in a man, at least to the extent that you have the book

and you're going to read it, and there it is written in the book, 'Read this book three times. First: as if like any book; Second: as if you were actually reading it aloud, as if to someone else; Third: really read it.' Then you say, 'What is this Mr. Gurdjieff, telling me how to read?' So then I say, 'Yeah, but he wrote a book and he wants me to read it, otherwise he wouldn't have published it. So that has a meaning. I have it now. What will I do, believe Gurdjieff and do what he says, or just dip in it here and there and then expect, whatever can I expect?' So, if you don't do it in accordance with what he says, that is a prescription, as it were, How can you expect anything? Try it. Read it faithfully. First reading, just read it, and then see if you have the strength and desire to read it for the second time. I hope you will. But then, after the second time, the big things come, the big thing comes, that is the real reading. You read then, that book, as if it is meant for you. Alright, Jim.

What other things are there that are useful, helpful? I'm going away tomorrow, Albuquerque. If you come, it's OK, but...I'm going very soon back to New York and Warwick. And I can sit at the Barn, and I can contemplate, I have other audiences, probably to face. After a little while I'll go somewhere else again. But I won't come to Santa Fe so easily anymore. I will come, I don't know when. What will you do in the meantime? Will you remember a few things of what we've talked about? Will you actually get together like a group, like Santa Fe can be, and I hope will become? Will you actually try to see what is meant by Work, the way we talk about it, or rather, the way I talk about it? And the reason I talk about it, is that is what

what my belief is regarding ~~the~~ interpretation of the ideas of Gurdjieff as he has written it in All and Everything, which, as I say, is just about all we have now. There are a few other notes and there are a great deal of reminiscences, which are always second hand. There is another book, "Remarkable Men", but that has no particular meaning because it is history about people who were remarkable in the eyes of Gurdjieff. And I can also assume that I can believe him, that they actually were remarkable. But you see, what is the Beelzebub book. An impartial objective criticism of the life of man. It's interesting, objective, he says. And at the same time he says criticism. If anything is critical, it is not objective in our terminology. So it seems as if in the title already there is a contradiction in terms. Then he says,"Tales to his Grandson, Hassein." Why should I be interested in Hassein? It's like a grandfather telling his grandson some stories about the earth, descending to, describing some condition and some people and who they are and so forth, and after he has cleared up what ~~they were~~ he was supposed to do, Beelzebub goes back to Mars and continues to look through his telescope. What meaning is there in such a book, if you really want to look at the book as a book of instruction, a description of actual facts, of that ~~which~~ what is history as far as the world is concerned, or what we understand of this earth? Can you believe in such conditions as described, ~~and~~ about Atlantis, about which you know a little bit about, probably; of Tikliamish, of Gemchania, of India, which ~~I can also~~ you also can believe in, because it's on the map, and Tibet and America! Oh, thank God, there is America, also, a long, long chapter! And very interesting here and there and certain things you don't understand. But then, more, or 'Religion', or the 'Sequence of Events', or the 'Mountain Pass',

Impartial Mentation, and then, From the Author, Last Instructions. Or then the beginning, the Warning, about what; losing your appetite, or paying what you have to pay, the postage. Such little things, and big things, and imagination, like Ashiata Shiemash. He did not exist, actually. Originally, Gurdjieff wrote it, and called it Jesus Christ. And that ~~caused~~ corresponds a little bit, to what ~~until~~ someone asked, Ouspensky did, asked Gurdjieff, 'What is this teaching?' And Gurdjieff called it 'esoteric Christianity.' At the time, there was still was influence that perhaps calling it Jesus Christ instead of a fictitious name. And then I think Gurdjieff became a little afraid, that if he used that term 'Jesus Christ' already so many associations existed, that maybe some of the statements he would make were contrary to the general opinion, and then maybe some people wouldn't believe him. So he talked later about Christ in the chapter of Religion together with Buddha and together with the Tibetan Lama. But What is it really that could attract you in that book, and how much desire can you get together, maybe for each day to read it for ten minutes, like I suggested last night, for one month. Or to read it at a certain time of the day, maybe before you go to bed. If you were religiously brought up, and you knew about the Bible, and perhaps your ~~mother or father~~ asked you to go to church or to read the Bible early in the morning, or before a meal in the evening, and you had to do it because ~~you~~ they said so, and afterwards maybe you did it because you wanted it. You have to have something in you, in your ordinary life, that really knocks on the door of you inner life. Something that asks that the door to inner life is opened, and that there is something that you expect. You really hope for

the depths of your emotions, that something can take place that gives you the possibility, ~~apparently~~ partly I would call it a reunion, but partly also a wish, for that kind of a fusion with something existing of a higher nature. And that you wish to wake up that ~~which~~ what is the higher nature in you. And that you look at this book of esoteric knowledge, which is put together by Gurdjieff, as ~~a sole~~ some source in which this form of esotericism can reach you. How much do you know about esotericism? How much have you read of so-called secret doctrines? I don't mention names about that, there are enough. You can find out if you want and if you are that way inclined. I think it is right to know a little bit about it, to find out a little bit about different religions, about different holy books. Maybe not so much a study of Islam, maybe a little bit too far removed ~~from~~ for you, or even the Upanishads, or anything that has to do with Vedanta, or maybe Buddhism, maybe, who knows, maybe Egyptian mythology. Are you interested in the pyramids, and the prophecies? Are you interested in those forms of life, that other people living differently? Are you interested in the American Indian? You live here in a very interesting section of the country. Do you know anything what happens in the Kiva? Do you know what is their religion? Are you interested ~~to~~ find out? And why do they think the way they do think. And, as a matter of fact, why is it why some people can believe in a religion and make it their life? And could Gurdjieff and the ideas of esotericism, could they as such become for you a means or a guide for your life, a conduct, in that sense a religion, or at least ~~create,~~ create in you a religious attitude? A wish for the development of your heart, in that what is the relation ~~to what~~ towards that what is higher and you can call God. What is the value of your life when you look at it, and what is the real

reason that you want to come to a group and talk about things of this kind; objectivity, understanding of yourself, your nature, to find out what an aim and the symbolism, and that what you really wish to become, if you understand a little bit of the possibility that it is actually possible, that you could have belief in it, and that it does require Work. Even if God would bless you, He would still ask you to Work in his vineyard. Have you other questions? You must have thought a little bit more about it. Yes, ask.

Yes, Phil.

Phil Brenman--Last night, before I went to bed, just before I crawled into bed, ahead of time I had been Working on myself, and just as I ~~crawled~~ got into bed I tried to have something present to me. Something wasn't present, ~~but~~ & I got out of bed again and tried it again and got back into bed, and nothing was present. So, I got back out and after awhile there was a resolution, almost, inside of me, it said I wasn't to go to bed until I had an 'I' present. So I kept on doing that, over and over and over again. I would get into bed, nothing was present, I didn't keep to the resolution, but there was something that went deeper inside of me, and that was just the question of making decisions. It seems like a lot of decisions just stay in my ordinary mind, they never go over into my, I guess, my feeling center where there's something full.

MR. NYLAND---Yes, I think you're quite right, Phil. It's a very good attempt. It is only a little sad that it doesn't have the kind of result of which you are looking for. Because one can become even a fanatic and not see the reality also. It is right to have the attitude that you wish. It's interesting. You go to bed, ~~and~~ you expect something; you don't have it; you get up; you try it outside, ~~again~~.

Again you hope that it will stay with you. You go into bed; you become involved in going to bed. The 'I' disappears, even if it were there. The easiest way for yourself is first, to make a ~~firm~~ loose resolution, without being involved in going to bed, to see if then an 'I' could be with you in your ordinary life that is still not as yet in bed. You walk up and down where you are; you come, as it were, to yourself, and you ask God, if you wish to pray for ~~it~~ that, to help you to make an 'I' so that that 'I' can be aware of you. Make those attempts. Don't do it when you go to bed. It won't help, because it simply, you go through an extra movement, which is an unconscious one that takes up energy. Sit in a chair or walk up and down, and very simply, and then see if in that process something can be aware of you. That you can do, and I don't think it will take so long before you have an experience of that kind. That one experience ~~would~~ will settle your resolution. And with that you can go to bed in peace.

Phil Brenman--Thank you.

MR. NYLAND--Alright. Try, Phil. You have within you a very definite desire of being sincere. But, try now to introduce common sense in the sincerity. Alright.

Eleanor Caponigro--Mr. Nyland.

MR. NYLAND--~~Eleanor~~? Yea?

Eleanor--Yes, Eleanor. Sunday, when I was at the Orchard, I was trying to have an awareness of myself as I was walking and picking up branches and putting them on the pile. I noticed that when I would change from walking ~~and~~ into going ~~in~~ to actually putting the branches on the pile, ~~it is for me a~~ it was a point in shifting ~~of the~~ my activity and at that point I would often lose myself. Then I stopped and thought about that, and I made different attempts, with more intention, and I tried to watch,

it and some of them were stronger. My question is, how can I keep from losing a moment? How can I,

MR. NYLAND--There is a relationship between the amount of energy that is available for these attempts and actually the possibility of doing it. If there is energy ~~that~~ which is used unconsciously, like in walking or in bending down or whatever it may be, throwing a piece of wood somewhere, maybe that amount of energy is a little bit too much, particularly when it is used up by the speed you are walking. Now, you trying to reduce the amount of energy ~~used~~ for unconscious purposes to as low a level as you can make it. You are now aware that you have these pieces of wood in your hand; and you go; and now you want to throw it somewhere else; or you bend down, and you lose it. Slow up all activity. There is just enough when you are going very slow and let the little bit of energy that has to go in that direction of unconsciousness, ~~of~~ that ~~which~~ what is your wish can remain in existence. It is a necessity that that wish to be there, and every once in awhile you will miss the boat because the wish becomes even too strong and ~~that~~ then takes away some of the energy for the actuality of the 'I'. But 'I' can be there many times when you are living in a simple, retarded almost inactive part of your life. Reduce this velocity until you reach the point where you can maintain the 'I' and the existence of it longer. Sometimes in the midst of what you are doing, stand still and don't move, but at that time try to have 'I' become aware of you, standing. Then start again the movement of throwing the little pieces on the fire. But do it again very slowly, almost as if you were afraid of making your arm move. Very gently, intentionally but not too much pressure; just making it go smoothly, but an 'I' can be present to that because there's more than enough energy for that.

It may not last so long, but at least a little it will last longer. This is the way you can overcome it. Alright.

John Dessauer--Mr. Nyland

MR. NYLAND--Hm. Not so long, you remember.

John Dessauer--No, this is short. This comes from trying to Work today at many different times. There was one period when I was driving into town to the music store. I was trying to Work. When I got out of the car, it felt right that I could Work. And I had an aim to distill my efforts, to keep making them, but ~~to~~ make each effort purer. And I walked to the curb a few steps and I tried to hold onto an awareness of myself. I lost it, and soon I was at the door and I knew I'd lost it when there the door was, and as I reached out, I hesitated at the handle and I tried to have an awareness of myself. And then there were about twenty feet to the store, and I kept making efforts to have an awareness. And there was something in the number of moments of awareness there was something so fragile in them that almost anything could disturb them, any kind of thought or distraction, and I had to keep coming back, and I was almost, I just couldn't allow myself to be distracted by ordinary events, otherwise it would go, ..keep coming back.

MR. NYLAND--That's right. Then, again, slowing down helps; standing still helps; or sometimes not doing it that time when you have too much reactions in yourself to the outside world. You have to find many times what are the best times that I can Work. And, during the whole day, there are some times that are good and other times that ~~are~~ definitely are not good. When you ~~know~~ want to avoid frustration, that is when I make an attempt and I don't get any result, I get upset. And, in order to avoid it, I have to learn when to do it and when not to do,

it. But you try it, let's say, ~~for~~ not too long, and you do it in some circumstance where it is difficult. You talk about twenty feet away from the store. You stop, and you say towards the store, "I want to remain awake, with my 'I' observing me as I walk." I start, something distracts me, I say "I've lost it." You go back to where you started from; again you try it. You make an attempt so that you ~~will~~ will finally reach the store, which is twenty feet away. You may need a lot of time to do it, because each time that you realize you have lost yourself you have to ~~go~~ go back and do it again. It is a very useful experiment, because it is very difficult. But also you will find out why at certain times you can retain this I, and why you cannot. And many times the distraction of the outside, which interests you, will prevent you from Working. On the other hand, that ~~which~~ what is just an ordinary impression, of seeing where the stones are in the road, and your feet, they don't bother you ~~that~~ much because you don't pay attention to them. As soon as you have interest of a certain kind that will distract and take away from the effort that you want to make, the more the interest in Work exists, the more the interest for other things disappear and are put in the background. And it is with these kind of little experiments that you ~~can~~ find out what you can do. Try it at different times, not only in connection with the store; Try it ~~at~~ with the car, when you get into the car, Surely you were unconscious. Get out ~~of the car~~, do it again. ~~When~~ Then if it's certainly successful, you get out, you walk around ~~the car~~ it, then you do it. This is the way you have to teach yourself; this is the way you have to give yourself a chance; this is the way you have to find out when you can do it and when you should not do it; this is the way you have to convert the energy for ~~wish~~ the inner life, into that which is for you more important, and accentuate more and more

that importance, you will see that all the other little + gradually things go into the background at the time when you really wish to Work and you can Work. Alright?

John--Yes.

Mr. Nyland--It's very simple and it is just ordinary affair. You keep on doing it until you know. Practice makes perfect. You don't know immediately how to drive a nail in, you know. You talk about it, ~~because~~ But after a little while you have to experiment. It's very much the same with Work. I have to pay attention to it. I have to believe ~~in it,~~ that I can do it, that it is within my means, I have enough energy for it because I have a wish and ~~the~~ I wish an 'I' to be. And that 'I' is just helping me to become aware of me, to give me dope, information, about myself. That is a very simple operation, in ordinary life, when I'm not too much distracted.

John--I found that it was simple, but I wanted to ask you something about, I was impressed by how fragile it seemed today, in light of what you said at the Orchard about a strength , of being able to use inner life, to express it in a certain way. How does that relate?

MR. NYLAND--No, It is fragile in connection with the amount of energy, you can give it. As soon as you can give it more energy and more intensity, the result will be less fragile. It depends on that, ~~It~~ is in direct proportion to the amount of energy that is represented by my wish, by my real desire, by my acceptance of myself, by the way I feel it is a necessity, the way I look at my responsibility and the way I want to consider the existance of my inner life as important. When all of that comes together, I have a tremendous amount of wonderful wish to Work. And that what I make then has a very definite substance, because energy is not lost when it is there. It has to be converted into that which is a result, you know.

John--Yes. Godd

MR. NYLAND--Now, are we at the end of our string, the end of the little chain of three meetings? ~~Will~~ Did you get anything out of it? Have you any realization of what we are talking about? Do you understand the necessity of the acknowledgement of an inner life, and do you see gradually that this inner life has a perfect right to exist, and after some time can even become demanding? And that it is for the purpose of your own understanding of what is your aim in your life that you undertake to do something in accordance with that responsibility? And that your wish to Work really is, really based on that what you understand has to be done, as if, you might say, commanded, from above? Try to understand that this total universe, and the cosmos, and our own solar system, and our mankind, as we live on earth, and the individual personalities, and the little bits of relationships that we have with each other, that all of that, I would not call ~~that~~ it immediately foreordained because I don't know how actually that checks up, But I definitely can assume that it takes place in accordance with a very definite intellectual organization in which there is room for relationships on the basis of caring. And ~~that~~ when I can see this, that regardless of my knowledge of it, I have to admit that there are things outside of my ability to understand, But that ~~it is~~ simply the question of feeling awe, when I look at stars, and I cannot imagine how they keep on doing what they are doing at the distances where they are, and that there are rules for them, that Even we, with our ordinary little bit of knowledge, can more or less determine where the moon is going to be at a certain place when we shoot off some kind of an instrument that goes to the moon and hits it. All that, you can say, is wonderful for us to understand a little bit about what happens on the earth. But if ~~now~~ you start to expand that now to the universe as

a whole, you're really...your head will start to spin. Still, you are a part of it, and you cannot help it, of course, even if you wished to be away from it, how ~~can~~ would you get out of it? You can't kill yourself, because you still will remain, and if you think you die, then there's no use killing yourself. So you are, and will remain, part. You are on this earth, having to fulfill a certain function, like it or not. When Gurdjieff talks about sheep, and a shepherd, and the purpose of the sheep existing, as mutton and gruel, do you think he talks about the sheep? We are ~~the~~ here, we are fulfilling a task, about which we don't know. We are here to keep the earth on the place where it is, and as we say, feeding it. Here we are to feed the moon, to stay away from this earth, not to come down and hit us again, because it disappeared, and now, at that distance, it has to be attracted and repelled at a definite place. And we, representing at the present time electronic vibrations, that what is a form of matter which is in activity and has within it cohesion, and has without it adhesion, the condition of energy existing in force fields in the world of which again and again we become part, and which we also know at certain times how it effects us. All of that is still inherent in the totality of first, our natural laws, and then of course the laws belonging to a different kind of a world, of a spiritual existence, and in the end, perhaps the laws of God. So, whichever way you want to look at your life, you can understand ~~it~~ that there as something you have to go through, And while you are going through it, you have to settle affairs which that are presented to you, that perhaps you can see it, that if you do solve the problems which come to you, and they are solved once and for all, you don't have to live that kind of opportunity, or you might say that way of

expenditure, again, after you once, you might say, have paid for it. How much of these kind of necessities of yourself in your life still exist, and out of which your karma is made up? That is a problem one that ought to become more and more interested in, and that in relation to the totality of life now existing, and partly being represented here on this earth for a certain period. That maybe in reincarnation you will find different solutions and different problems. I hope you will Work. I hope you will try to understand Gurdjieff. I hope you will Work in accordance with certain instructions, and that the most important thing is for you to verify, within your own life, the validity of that what we are talking about. I wish you a good time here. I hope all of you can Work together. Goodnight everybody.